



By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Ask they[z] you[g] *a'n* (*regarding*) the *anfa'le*[1] (*bonuses/war-spoils*); let-say [*you*[s]]: the *anfalo* (=*anfa'le*) (*are*) for Allah and the messenger; so *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-reconcile you[z] *thata* (*the state of affairs*) among you[b]; and let-obey you[z] Allah and His messenger [*too*], *en*(*if*) you[c] were believers.	يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ﴿١﴾
2. Verily only the believers (*are*) who[r] if Allah (*had been*) mentioned shuddered-she[y2] their hearts[x] (*in-awe*) and if (*had been*) recited-she[y] on them His *Aya'te*[w] (*statements/messages/signs*) augmented[w] them belief; and on their Lord they[z] trust.	إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾
3. Who[r] *youqeymona*[3] (*they*[z] *uphold/sustain the prescribed obligations of*) the Prayer[w] and of what We provided them they[z] expend.	ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾
4. Those they (*are*) the believers, (*absolute*)-right[4]; for them (*are*) ranks[w] *enda* (*by munificence of/by Rule of*) their Lord and a forgiveness[w] and a *rez'qon*[x] (*provision/-victuals for sustenance*)[x] *kareemon*[5] (*bounteous, ennobling and of multiple uses/effects*).	أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾
5. As when exited you[g] your[t] Lord from your[t] house by the right and verily a team of the believers surely (*are*) dislikers.	كَمَآ أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَٰرِهُونَ ﴿٥﴾
6. They[z] dispute you[g] in the right[x] after what (*it*[x]) manifested, as if only they[z] (*are being*) driven to the death while they look.	يُجَٰدِلُونَكَ فِى ٱلْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنظُرُونَ ﴿٦﴾

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[1] The word "*anfal*" is plural of "*nafeylah*," *linguistically speaking*, a feminine gender noun, meaning "*bonus*" or "*extra*!" However, the word came to be *understood* and *referred to* by *many* Qur'an commentators as "**غنائم**" = "*booties*!" But, some insist that the "*anfal*" are the *bonuses* given *above and beyond* the *normal* or what is *expected*, hence the name! Some say such "*anfal*" were *not* legitimate for other people but Allah *legitimized* them for the Muslims, hence they are "*bonuses*!"

[2] The word "**وجل**" means *shuddered and awed* the heart, see **البصائر**!

[3] The word "**يقيمُونَ**" is rooted in "**أقامَ**" =upheld! *linguistically* "**أأقامَ**" means:
" **أدام، بمعنى أبقى أو استمرّ على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا**".
So, "**يقيمُونَ**" means they: (1) *Uphold the prescribed obligations* the Prayer! (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how* (it[w]) *to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only uphold and follow, i.. perform, and maintain* it[w]!

[4] The Arabic text says: "**حقا**," not "**حق**," i.e. the word "**حقا**,"**مفعول مطلق**=absolute objective noun, used for *strengthening*, *indicating that such a right*, and Allah knows best, *is an emphatic* right. See **إعراب القرآن، لمحمود صافي**!

[5] The word "*kareem*"= "**كريم**" is a *subjective*, *singular*, *masculine noun*! It has *no exact* English equivalent, as explained at length in footnote 28 of the *Introduction*! Summarily it means *bounteous and of multiple uses/effects*!

7. And *edh* (*when/since*) promises you[b] Allah *ehda*[w] (*lone/any-one*) [w] (*of*) the *ta'efa'tay'ne*[w] (*band/group/party*) [w6] surely [it[w]] (*is*) for you[b]; and you[z] long[7] to other than the thorn-possessor[8] (*to*) be for you[b]; and Allah wants to right the right by His words[w] and [*He*] cuts off *da'bera*[9] (*rear-most/last*) (*of*) the unbelievers.	وَإِذۡ يَعِدُكُمُ ٱللَّهُ إِحۡدَى ٱلطَّآئِفَتَيۡنِ أَنَّهَا لَكُمۡ وَتَوَدُّونَ أَنَّ غَيۡرَ ذَاتِ ٱلشَّوۡكَةِ تَكُونُ لَكُمۡ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ وَيَقۡطَعَ دَابِرَ ٱلۡكَٰفِرِينَ ٧
8. To right the right[x] and invalidate the falsehood[x] and albeit disliked (*it*) the criminals.	لِيُحِقَّ ٱلۡحَقَّ وَيُبۡطِلَ ٱلۡبَٰطِلَ وَلَوۡ كَرِهَ ٱلۡمُجۡرِمُونَ ٨
9. *Edh* (*when/since*) *tastaghetho* (*you*[z] *seek-help/rain of*) your[n] Lord so [*He*] *estajaba*[10] (*favorably-answered*) for you[b]: surely I am supplying you[b] by a thousand of the angels, successors.	إِذۡ تَسۡتَغِيثُونَ رَبَّكُمۡ فَٱسۡتَجَابَ لَكُمۡ أَنِّي مُمِدُّكُم بِأَلۡفٖ مِّنَ ٱلۡمَلَٰٓئِكَةِ مُرۡدِفِينَ ٩
10. And not made it[x] Allah except a *bushra*[w] (*a pleasing-tiding*) [w11] [and] to tranquilize by it[x] your[n] hearts; and not the triumph[x] except from *ende* (*by munificence of/by Rule of*) Allah; verily Allah (*is*) Mighty, *Hakeemon*[12] (*infinite hekmah*[13] *Possessor*).	وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشۡرَىٰ وَلِتَطۡمَئِنَّ بِهِۦ قُلُوبُكُمۡۚ وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ عِندِ ٱللَّهِۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ١٠
11. *Edh* (*when/since*) overlays you[b] the drowsiness[x] a security[w] from Him; and [*He*] repetitively descends on you[b] from the sky[w] water[x] to purge[14] you[b] by it[x] and (*to*) undo [*He*] *a'n* (*off*) you[b] the Satan's *rejza*[15] (*successive: convulsive and perturbing torment*), and to bind [*He*] on your[n] hearts[16] and firms [*He*] by it[x] the feet.[w]	إِذۡ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةٗ مِّنۡهُ وَيُنَزِّلُ عَلَيۡكُم مِّنَ ٱلسَّمَآءِ مَآءٗ لِّيُطَهِّرَكُم بِهِۦ وَيُذۡهِبَ عَنكُمۡ رِجۡزَ ٱلشَّيۡطَٰنِ وَلِيَرۡبِطَ عَلَىٰ قُلُوبِكُمۡ وَيُثَبِّتَ بِهِ ٱلۡأَقۡدَامَ ١١
12. *Edh* (*when/since*) reveals[17] your[t] Lord to the angels: surely I am with you[b] so let-firm you[z] whom[r] they[z] believed; [*I*] will cast in the hearts (*of*) whom[r] they[z]	إِذۡ يُوحِي رَبُّكَ إِلَى ٱلۡمَلَٰٓئِكَةِ أَنِّي مَعَكُمۡ فَثَبِّتُواْ ٱلَّذِينَ ءَامَنُواْۚ سَأُلۡقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُواْ

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[6] The word "**طائفة**" has *many* meanings, such as: *piece*, *group* (one to a thousand), *portion*, *she-circumambulator*! However, here "**الطّائفتين**" means "**العير**" or "**النّفير**," the *caravan* or the *Quraysh people who mobilized to rescue or help Abu Sufyan against the Muslims*! *He headed a caravan enroute to Mekkah with all Quraysh's merchandise*!

[7] The word "**تودّون**," translated as "*long you*" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

[8] This "*thorn-possessor*" is yet another Arabic-*tongue* expression, meaning "*the armed/fighting power*" ones!

[9] The *Qur'anic* phrase: "Then (*had been*) cut off *da'bera* (*rear-most/last of*) the people"= "**قُطِعَ دابر القوم**" is yet another of the lofty Arabic *tongue* expressions, meaning *uprooted the peoples' rear-most, i.e. the last person* =**دابر** *of such people*!

[10] The word "**استجاب**," is answered plus *made available* what was *requested*, i.e. "*favorably answered*!"

[11] Here again there is *no single* word in English for the *noun* "**بُشرى**;" so we resort to transliteration and parenthetical explanation! So, *bushra* (*a pleasing-tiding*)! And "**بُشرى**," *unlike* its *verbal conjugates*, *throughout* The Qur'an *always* uses it for the "*khayrey*" (*desirables, goodnesses, worthinesses*)!

[12] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

[13] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[14] That is to "*purge*" you from "*janabah*" "**جنابة**" or the "*great incidence*," as *opposed* to the "*lesser incidence*" when one breaks his "*wodho'a*"= *cleansing for Prayer performance*. See attached *Lexicon* for this *Translation*.

[15] The word "**رجز**" has several meaning: successive: *convulsive and perturbing torment*! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See **اللسان**!

[16] The expression "*to bind* [*He*] *on your hearts*," is *figurative* Arabic *tongue* expression meaning: *gave patience and strengthened the resolve*!

[17] The word "**يوحي**" is rooted in "**وحى أو أوحى**" which denotes at least *six* diverse meanings, *all for communicating*: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And "**الوحي**" is *fire* or *king*! See **اللسان**!

unbelieved the dread, so let-strike you[z] over the necks [w]and let-strike you[z] of them every fingertip[18].	ٱلرُّعۡبَ فَٱضۡرِبُواْ فَوۡقَ ٱلۡأَعۡنَاقِ وَٱضۡرِبُواْ مِنۡهُمۡ كُلَّ بَنَانٖ ١٢
13 *Tha’leka* (*afar-that-it*/)[x], (*is*) because verily they, mutually they [z] contended Allah and His messenger; and whoever [*he*] mutually contends Allah and His messenger, so surely Allah (*is*) severe (*in*) the punishment.	ذَٰلِكَ بِأَنَّهُمۡ شَآقُّواْ ٱللَّهَ وَرَسُولَهُۥۚ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ١٣
14. *Tha’lekum* (*collective-afar-that*)[x] so let-taste it[x] you[z]; and verily for the unbelievers (*is*) The Fire’s[w] torment.	ذَٰلِكُمۡ فَذُوقُوهُ وَأَنَّ لِلۡكَٰفِرِينَ عَذَابَ ٱلنَّارِ ١٤
15. O you who[r] they[z] believed: if met/encountered you[c] whom[r] unbelieved they[z] marching then let-not turn/-diverge you[z] to them the *adba’ra* (*rears*).	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ زَحۡفٗا فَلَا تُوَلُّوهُمُ ٱلۡأَدۡبَارَ ١٥
16. And whoever [*he*] turns/diverges (*to*) them then-day his *dobora* (*rear*), except (*as*) a shifter/maneuverer for a fight or a swerver/incliner to a *fe’aten*[w] (*band/ party-/group*) [w], then *qad* (*already and affirmatively*) *ba’a* ([*he*] *deservedly incurred*) by a wrath from Allah and his abode/lodging (*is*) Hell[w] and wretched (*is*) the destiny.	وَمَن يُوَلِّهِمۡ يَوۡمَئِذٖ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفٗا لِّقِتَالٍ أَوۡ مُتَحَيِّزًا إِلَىٰ فِئَةٖ فَقَدۡ بَآءَ بِغَضَبٖ مِّنَ ٱللَّهِ وَمَأۡوَىٰهُ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٦
17. So not killed them you[z] [and,] but Allah killed them; and not threw you[g] *edh* (*when/ since*) you[g] threw, [and,] but Allah threw; and to essay the believers from Him an essay *hasanan* (*ultimate meritorious deed*); verily Allah (*is*) *Sameeon* (*Acute-Hearer, Enabler of others to hear/favorable Answerer to prayer*), Omniscient.	فَلَمۡ تَقۡتُلُوهُمۡ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمۡۚ وَمَا رَمَيۡتَ إِذۡ رَمَيۡتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ وَلِيُبۡلِيَ ٱلۡمُؤۡمِنِينَ مِنۡهُ بَلَآءً حَسَنًاۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ١٧
18. *Tha’lekum* (*collective-afar-that*) [x] and surely Allah (*is*) enervator (*of*) the unbelievers’ scheme.	ذَٰلِكُمۡ وَأَنَّ ٱللَّهَ مُوهِنُ كَيۡدِ ٱلۡكَٰفِرِينَ ١٨
19. *En* (*if*) *tastaftaho’*[19] (*you[z] seek: opening/ overwhelming victory*) so *qad* (*already and affirmatively*) came (*to*) you[b] the *fathom*[20] (*opening*); and *en* desist you[z], then it[x] (*is*) *khayron* (*choicer/ worthier*) for you[b]; and *en* you[z] revert [*We*] revert[21]; and never enriches[22] *a’n* (*off*) you[b] your[n] *fe’ato*[w] (*band/party/group*)[w23] a thing, and albeit swelled[w] [*it*[w]] and verily Allah (*is*) with the believers.	إِن تَسۡتَفۡتِحُواْ فَقَدۡ جَآءَكُمُ ٱلۡفَتۡحُۖ وَإِن تَنتَهُواْ فَهُوَ خَيۡرٞ لَّكُمۡۖ وَإِن تَعُودُواْ نَعُدۡ وَلَن تُغۡنِيَ عَنكُمۡ فِئَتُكُمۡ شَيۡـٔٗا وَلَوۡ كَثُرَتۡ وَأَنَّ ٱللَّهَ مَعَ ٱلۡمُؤۡمِنِينَ ١٩

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[18] The word “بنان” means the *fingertip* or the *finger* on the basis of *calling the whole by its part*, i.e. to strike every part of their bodies. Also “بنان” could mean place of abode, so it could mean strike them in every abode.

[19] The word “تستفتحوا” means you seek the opening i.e. *overwhelming victory*.

[20] By way of *sarcasm the mushrekeen* (polytheists) were seeking victory by saying: “(*O, Allah*): if was this, it[x] (*is*) the right[x] from *endaka* (*springing from You, by Your Rule*), then [*You*] rain down on us stones from the sky[w] or come [*You*] (*to*) us by a painful torment,” as stated in *Ayah* 32 of this *Surah*, so Allah answered them by saying: “*came to you[z] the opening (overwhelming victory)*.” So word “الفتح” = “*overwhelming* victory, i.e. *victory, besting and rule*” see الراغب!

[21] That is if they *revert to fight the Muslims* Allah *will then revert to help the Muslims to defeat them again*!

[22] The word “تغني” has double meanings: (1) *enriches*, (2) *suffices*! But “enriches” *includes* suffice and *not* vice versa! As “enriches” *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas “suffices” *meets the present needs of a specific task*! Hence “enriches” is *superior*!

[23] That is the party of the unbelievers (the polytheists).

20. O you who[r] they[z] believed let-obey you[z] Allah and His messenger and let-not divert you[z] *a'n* (*off*) him while you[f] hear[24].	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوۡاْ عَنۡهُ وَأَنتُمۡ تَسۡمَعُونَ ٢٠
21. And let-not be you[z] like who[r] said they[z]: we heard while they hear not.	وَلَا تَكُونُواْ كَٱلَّذِينَ قَالُواْ سَمِعۡنَا وَهُمۡ لَا يَسۡمَعُونَ ٢١
22. Verily the evilest of the *dawabbe* (*she-moving-creatures*) *enda* (*by Rule of*) Allah (*is*) the *ssommo* (*deaf people*), the *bokmo*[25](*born dumb-mute people*), who[r] not reason they[z].	۞إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلۡبُكۡمُ ٱلَّذِينَ لَا يَعۡقِلُونَ ٢٢
23. And had Allah knew in them *khayran* (*worthiness/ goodness/ desirables*) surely [*He*] (*would have made*) them hear, and if [*He*] (*had made*) them hear, surely (*would have*)diverted they[z] while they (*are*) shunners.	وَلَوۡ عَلِمَ ٱللَّهُ فِيهِمۡ خَيۡرٗا لَّأَسۡمَعَهُمۡۖ وَلَوۡ أَسۡمَعَهُمۡ لَتَوَلَّواْ وَّهُم مُّعۡرِضُونَ ٢٣
24. O you who[r] they[z] believed: *estajeebo*[26] (*let-compliantly-answer you*[z]) for Allah and for the messenger if [*he*] summoned you[b] for what vivifies you[b] and let-know you[z] that Allah interposes between the *mar'ee*[27] (*mature-/perfect manliness possessor*) and his heart and verily to Him you[z] (*shall be*) thronged.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ وَأَنَّهُۥٓ إِلَيۡهِ تُحۡشَرُونَ ٢٤
25. And *ettaqo* (*let reverentially guard you*[z]) an essay not assuredly betides whom[r] *dhalamo*[28] (*they*[z] *wronged*) of you[b] particularly; and let-know you[z] that Allah (*is*) severe (*in*) the punishment.	وَٱتَّقُواْ فِتۡنَةٗ لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُواْ مِنكُمۡ خَآصَّةٗۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢٥
26. And let-remember you[z] *edh* (*when/ since*) you[f] (*were*) a few *musta'dh'afoona*[29] (*you*[z] *being deemed weaklings*) in the land[w] you[z] fear that abduct/snatch you[b] the man-kind, then [*He*]: lodged/retreated you[b] and [*He*] supported[30] you[b] by His succor and *razaqa* ([*He*] *provided*) you[b] of the goodies[w31] *la'alla* (*craving currently unavailable deed that/ perhaps*) you[b] thank you[z].	وَٱذۡكُرُوٓاْ إِذۡ أَنتُمۡ قَلِيلٞ مُّسۡتَضۡعَفُونَ فِي ٱلۡأَرۡضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمۡ وَأَيَّدَكُم بِنَصۡرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمۡ تَشۡكُرُونَ ٢٦
27. O you who[r] they[z] believed let-not betray you[z]: Allah and the messenger and[32] betray you[z] your[n] *amana'te*[w33] (*duties/ obligations/ responsibilities*)[w] while you[z] know.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓاْ أَمَٰنَٰتِكُمۡ وَأَنتُمۡ تَعۡلَمُونَ ٢٧

[24] That is you "hear" The Qur'an, the messenger speaking, or his exhortations!

[25] The words "صمّ، بكمٌ" are *plural nouns* while their *closest English corresponding equivalents are adjectives* and so *no* plural for either *except to associate the respective word with a plural noun people*! Hence, my *transliteration*!

[26] The word "يستجيبوا" is rooted in "استجاب," meaning: *favorably/ compliantly answered*, *not* just *answered*! See الهادي!

[27] See the *Lexicon* attached to this *Translation* for the *differences between*: the man=الرجل,وthe human= الإنســـان, و person =الشـــخص,و the *mar'o* = المرء, being the mature/perfect manliness possessor! Although in English the word "*one*" seems to be an acceptable *approximation* for "المرء," the *Lexicon* explains why we *cannot* use this seemingly *acceptable* way!

[28] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

[29] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[30] The word "أيّدكم" comes from the "أيدٍ" which is that "(*divine*) Might," as in the *Ayah*: "And the Heaven We built it by (*divine*) Might" (*S*51: 47), a kind of "Might" which Allah *alone* possesses!

[31] The word "طيّبات" = "goodies" = "goodies, [w]"= a *feminine gender* means any thing *delectable and legitimate*!

[32] The reader should *note* that the Arabic is "أماناتِكم" with a "*kasrah*" *not* a "*fathah*" on the "ت" في أماناتِكم, indicating that there is an omitted مُضاف= أصحاب= "*owners of*!" Also the "و" is "و المعية أو المصاحبة" = the *simultaneity* or *concomitance*, meaning you betray *not* Allah and the messenger and your *amanat*!

[33] See the *Lexicon* for this *Translation* for this very important and hefty word, however in this context and Allah knows best, it is the *religious duties and obligations*.

28. And let know you[z]: that only your[n] possessions and children (*are*) an essay[w34], and verily Allah has a great remuneration.	وَٱعۡلَمُوٓاْ أَنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ فِتۡنَةٞ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجۡرٌ عَظِيمٞ ٢٨
29. O you who[r] they[z] believed: *en* (*if*) *tattaqo* (*you[z] reverentially guard not to displease*) Allah, [*He*] makes for you[b] a criterion and [*He*] expiates *a'n* (*off*) you[b] your[n] *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and [*He*] forgives for you[b]; and Allah (*is*) possessor (*of*) the munificence the great.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَتَّقُواْ ٱللَّهَ يَجۡعَل لَّكُمۡ فُرۡقَانٗا وَيُكَفِّرۡ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيَغۡفِرۡ لَكُمۡۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٢٩
30. And *edh* (*when/since*) machinate by you[g] who[r] they[z] unbelieved to restrain[35] you[g] they[z] or [*to*] kill you[g] they[z] or [*to*] exit you[g] they[z]; and they[z] machinate and Allah machinates, and Allah (*is*) *khayro* (*choicer/-superior/worthier*) (*of*) the machinators.	وَإِذۡ يَمۡكُرُ بِكَ ٱلَّذِينَ كَفَرُواْ لِيُثۡبِتُوكَ أَوۡ يَقۡتُلُوكَ أَوۡ يُخۡرِجُوكَۚ وَيَمۡكُرُونَ وَيَمۡكُرُ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ ٱلۡمَٰكِرِينَ ٣٠
31. And if (*to be*) recited on them Our *Aya'te*[w] (*Qur'anic statements*) said they[z]: *qad* (*already and affirmatively*) we heard; if[36] we will surely (*we could have*) said like this; *en* (*not*) this[x] except fables (*of*) the [firsts] (*ancients*).	وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا قَالُواْ قَدۡ سَمِعۡنَا لَوۡ نَشَآءُ لَقُلۡنَا مِثۡلَ هَٰذَآ إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٣١
32. And *edh* (*when/since*) said they:[z] *Allhumma*[37] (*O, Allah*): *en* (*if*) was this, it[x] (*is*) the right[x] from *endaka* (*springing from/by Rule*) (*of*) You[g], then let-[*You*[s]] ill-rain* on us stones from the sky[w] or *ea'teena* (let-[*You*[s]] *betide/come to us*) by a painful torment.	وَإِذۡ قَالُواْ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلۡحَقَّ مِنۡ عِندِكَ فَأَمۡطِرۡ عَلَيۡنَا حِجَارَةٗ مِّنَ ٱلسَّمَآءِ أَوِ ٱئۡتِنَا بِعَذَابٍ أَلِيمٖ ٣٢
33. And not [was] Allah to torment them while you[s] (*are*) in them; and not [was] Allah tormenting them while they *yastaghferona*[38] (*they[z] seek-forgiveness*) [*from Allah*].	وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمۡ وَأَنتَ فِيهِمۡۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمۡ وَهُمۡ يَسۡتَغۡفِرُونَ ٣٣
34. And what (*is*) for them that not Allah torments them while they[z] repel *a'n* (*off*) The Mosque[x] The Sacred, and they[z] were *en* (*not*) its[x] *aw'leya*[39] (*guardians-/allies*); not its[x] *aw'leyao* (=*aw'leya*) except the *muttaqoona* (*the reverential guarders against Allah's displeasure*), [and,] but most (*of*) them know not.	وَمَا لَهُمۡ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمۡ يَصُدُّونَ عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ وَمَا كَانُوٓاْ أَوۡلِيَآءَهُۥٓۚ إِنۡ أَوۡلِيَآؤُهُۥٓ إِلَّا ٱلۡمُتَّقُونَ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٣٤
35. And not [was[x]] their prayer[w] *enda* (*at/by*) The House[x] except a whistling[x] and a clapping,[w] so let-taste you[z] the torment by what you[c] were unbelieving you[z].	وَمَا كَانَ صَلَاتُهُمۡ عِندَ ٱلۡبَيۡتِ إِلَّا مُكَآءٗ وَتَصۡدِيَةٗۚ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ ٣٥
36. Verily who[r] unbelieved they[z], they[z] expend their	إِنَّ ٱلَّذِينَ كَفَرُواْ يُنفِقُونَ أَمۡوَٰلَهُمۡ

[34] See the *Lexicon* for this *Translation* for a fuller definition of this very multifaceted meaning!
[35] That is to *imprison* you!
[36] The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when!' See **مغني اللبيب، إبن هشام**!
[37] The expression "**اللهم**"= "**يا الله**" means a call of *invoking/supplicating/beseeching* Allah!
*The word "**أمطر**" is always for the ill or evil consequences, whereas "**مطر**" for the good result. See **الراغب**!
[38] The word "**يستغفرون**" = "**يطلبون الغفران**" = "*they seek forgiveness*!" In English there is *no seemly way* to say: "**يستغفرون**" *per se*! So I settled for saying: "*they seek forgiveness*!"
[39] The word "أولياء" could also mean: friends, protectors!

possessions to repel *a'n* (*off*) Allah's path, so they[z] shall expend it[w]; afterwards it[w] is/be on them *hasratan*[w40] (*ardent contrition*)[w]; afterwards they[z] (*shall be*) worsted; and who[r] unbelieved they[z] to Hell[w] (*they shall be*) thronged.	لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾
37.To distinguish Allah the *khabeetha*[x] (*wicked/ill-natured*)[x] from the good[x] and makes [*He*] the *khabeetha* some of it[x] on some, then [*He*] heaps them together, then [*He*] makes/emplaces it[x41] in Hell[w];those, they (*are*) the losers.	لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ ٱلْخَبِيثَ بَعْضَهُۥ عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ جَمِيعًا فَيَجْعَلَهُۥ فِى جَهَنَّمَ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ ﴿٣٧﴾
38. Let-say [*you*[s]] for whom[r] unbelieved they[z]: *en*(*if*) they[z] cease, (*it shall be*) forgiven for them what *qad* (*already and affirmatively*) antedated, and *en* they[z] return then *qad* (*already and affirmatively*) proceeded[w] the dispensation[w42] (*of*) the [firsts] (*ancients*).	قُل لِّلَّذِينَ كَفَرُوٓا۟ إِن يَنتَهُوا۟ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُوا۟ فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ ﴿٣٨﴾
39. And let-mutually fight them you[z] so-that not (*there*) be[w] a *fetnaton*[w] (*unbelief/tumult*)[w] and the religion[x] all (*of*) it[x] be[x] for Allah; so *en* (*if*) they[z] desisted then verily Allah by what they[z] work (*is*) *Basseeron* (*keen: Seer-comprehensive Knower of the facts and their ultimate consequences*).	وَقَـٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ ۚ فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾
40. And *en* (*if*) they[z] diverted, then let know you[z] that only Allah (*is*) your[n] Guardian, *ne'ama* (*most excellent*) (*is*) the Guardian and *ne'ama* the *Na'sseero* (*iterative-Succorer*).	وَإِن تَوَلَّوْا۟ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَوْلَىٰكُمْ ۚ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾
41. And let-know you[z] that only (*what*) you[c] booty-netted of a thing[x] so surely for Allah (*is*) its[x] fifth and for the messenger and for the kin possessors and the orphans and the poor[43] and son (*of*) the path (*the wayfarer*), *en*(*if*) believed you[c] were by Allah and what We descended on Our *abde*[44] (*a slave*) the Criterion's Day, day met the *ja'm'aa'ne* (*the twain opponent: hosts/multitudes*), and Allah over every-thing (*is*) Omnipotent.	۞ وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤١﴾
42. *Edh* (*when/since*) you[f] (*were*) by the valley's [the] hither bank and they (*were*) by the valley's the uttermost bank; and the caravan (*is*) lower than you[b]; and had you[c] mutually promised (*each other*) surely	إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ

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[40] The word "**حسرة**" is "**أشدّ النّدم**," see **التاج**! Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of contrition!

[41] Once the wicked is *heaped* ("*some of it on some*"), then the *whole heap* is set to Hell!

[42] The word "*dispensations*"="**سنن**," plural for "**سنّة**," *also* it means the "*laws*" or "*ordinances*!"

[43] For the words "**مساكين**" versus "**فقراء**", see the *Lexicon* attached to this *Translation* for the distinction! The word "*poor*" stands for the *singular* or the *plural*, although some time for the plural: "*poor-people*!"

[44] The word "*abde*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

(*would have*) differed you[c] in the appointment; [and,] but to finish Allah a matter [was] *mafoolan*[45] (*that which is inevitably done/fulfilled*), to perish who[p] [*he*] perished because[46] (*of*) an evidence[w] and lives who[p] [*he*] lived because (*of*) an evidence[w]; and verily Allah surely (*is*) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/-favorable Answerer to prayer*), Omniscient.	فِي ٱلْمِيعَٰدِ وَلَٰكِن لِّيَقْضِيَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنۢ بَيِّنَةٍ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾
43. *Edh* (*when/since*) Allah shows you[g] them in your[t] *mana'me* (*sleep-vision/sleep*) a few, and had [*He*] evinced you[g] them many surely (*would have*) faltered you[c] and mutually altercated[47] you[c] in the matter; [and,] but Allah saved; verily He, (*is*) Omniscient by (*what*) the chests possess.	إِذْ يُرِيكَهُمُ ٱللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِي ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾
44. And *edh* (*when/since*) [*He*] shows you[b] them *edh'e eltaqaytom* (*met/encountered you*[c]) in your[n] eyes[w] a few and [*He*] lessens you[b] in their eyes[w] so that Allah finishes a matter [was] *mafoolan*[48] (*that which is inevitably done/fulfilled*), and to Allah (*is to be*) returned the matters.	وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِيٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِيٓ أَعْيُنِهِمْ لِيَقْضِيَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾
45. O you who[r] they[z] believed if met/encountered you[c] a *fe'atan*[w] (*military: band/party/group*)[w] then let-firm you[z] and let remember you[z] Allah multitudinously, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] prosper you[z].	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُواْ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾
46. And let obey you[z] Allah and His messenger and let not mutually altercate you[z] then you[z] falter and your[n] wind[w] goes[w]/departs[w49]; and *issber* (*let-hold on patiently*) you[z]; verily Allah (*is*) with the *ssabereena* (*they who have patience*).	وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ فَتَفْشَلُواْ وَتَذْهَبَ رِيحُكُمْ وَٱصْبِرُوٓاْ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾
47. And let-not be you[z] like whom[r] they[z] exited from their homes[w] insolently and in ostentation (*to*) the mankind and they[z] repel *a'n* (*off*) Allah's path and Allah by what they[z] work (*is*) Surrounder.	وَلَا تَكُونُواْ كَٱلَّذِينَ خَرَجُواْ مِن دِيَٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾
48. And *edh* (*when/since*) adorned for them the Satan their works and [*he*] said: no overcomeer for you[b] today of the mankind, and verily I am a neighbor for you[b]; then *lamma* (*when/whence*) mutually saw[w] the *fe'ata'ne*[w] (*two military: bands/parties/groups*)[w] recoiled [*he*] on his both heels[50] and said [*he*]: verily I (*am*) a	وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّي بَرِيٓءٌ مِّنكُمْ إِنِّيٓ أَرَىٰ مَا

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[45] The word "*mafoolan*"= "**مفعولا**," is an *objective, singular masculine noun*, *no* English *equivalent* for it *per se*!
[46] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**!
[47] The word "**تنازعتم**" of "**المنازعة**" = "**الخصومة**!" See **اللسان**!
[48] See footnote 1903 above, for "*mafoolan*!"
[49] Literally "*your wind goes/departs*"="**تذهب ريحكم**."This is Arabic *tongue* expression, as victory comes through the wind, which Allah sends to accomplish the victory! It is stated in the *Hadeeth* that the Messenger (SAWS) said:"I was given victory by '*as-Saba'* (an Easterly wind) and *Aad* was destroyed by '*ad-daboor*' (*a westerly wind*).
[50] The "*recoiled he upon his heels*" is an Arabic *tongue* expression, meaning *drew backward without turning*!

disclaimant/absolver[51] (*of myself*) from you[z], verily I see what not you[z] see and that I fear/know[52] Allah and Allah (*is*) severe (*in*) the punishment.	لَا تَرَوْنَ إِنِّيٓ أَخَافُ ٱللَّهَ ۚ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾
49. *Edh* (*when/ since*) say the hypocrites, and who[r] in their hearts an illness[53] deluded these, their religion; and whoever [*he*] trust on Allah, then verily Allah (*is*) Mighty *Hakeemon*[54] (*infinite hekmah*[55] *Possessor*).	إِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾
50. And if[56] [*you*[s]] see *edh* (*when*) *yatawaffa* (*meet and receive while before dying*) whom[r] unbelieved they[z] the angels, they[z] strike their faces and [their] rears and (*say they*): let-taste you[z] the burning’s torment.	وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ۙ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾
51. *Tha’leka* (*afar-that-it/*)[x], (*is*) by what advanced[w] your[n] hands[w57] and verily Allah (*is*) not *dhallamen*[58] (*injustice-doer*) for the *abeede*[59] (*worshippers/ submitters/ slaves*).	ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٥١﴾
52. As Pharaoh’s *aal’e* (*family/ house/ kin/ chiefs/ followers*) wont/praxis and who[r] of before them unbelieved they[z] by Allah’s *Aya’te*[w] (*miracles/ signs/ proofs*) so took them Allah by their offenses; verily Allah (*is*) strong, severe (*in*) the punishment.	كَدَأْبِ ءَالِ فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾
53. *Tha’leka* (*afar-that-it/*)[x] because verily Allah was not a changer (*of*) a boon[w60] *an’amaha*[61] (*graced it*[w] [*He*] *bounteously and ennoblingly/ the most desirable and delighting boons*) on a people until they[z] change what	ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟

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[51] The word “برىء,” “فعيل على وزن! “فاعل” بمعنى or “مفعول به!” In this case, “فاعل” بمعنى,” *masculine, singular noun!*” Thus, “disclaimant” in the sense of *disclaiming what* they *do*! In other words, he disclaims/absolves himself from such associations!

[52] *Linguistically* the word “خفت” carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

[53] The word “*illness*” disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

[54] See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم!”

[55] See the *Lexicon* attached to this *Translation* for “*hekma*!”

[56] See footnote 1893 above regarding “الو!”

[57] The expression: “*what put forth their hands*” means what they did, themselves!

[58] The word “ظلاّم” means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*! Therefore, *negating* the *bigger* benefits *automatically negates the smaller one*! Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all!

[59] The word “عبيد”=“*slaves, worshippers, submitters*” means *all Allah’s creatures of humans or Jinn*! So, if they are *His* “عبيد,” then no one else “owns” them, hence they *are all free* from any human bondage!

[60] See the *Lexicon* attached to this *Translation* for the word “نعمة,” the *next best approximation* in English for “نعمة” is “boon!” in *fact* there is *no* English equivalent *per se* for “نعمة,” as “نعمة” means: (1) a *gender noun* denoting the *few and* the *multitudes* of its various meanings, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam*!

[61] The word “أنعم” in “أنعمها” denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by “أنعم!” So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*! The pronoun “*ha*” in “*an’amaha*” refers to the boon!

(*is*) by (*i.e. within*) their selves[w]; and verily Allah (*is*) *Sa'meeon*[62] (*Acute-Hearer/Enabler of others to hear/ favorable Answerer to prayer*), Omniscient.	مَا بِأَنفُسِهِمۡ ۙ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾
54. As Pharaoh's *aal'e* (*family/ house/ kin/ chiefs/ followers*) wont/praxis and who[r] (*were*) of before them they[z] denied by their Lord's *Aya'te*[w] (*signs/ proofs*) then We perished them by their offenses and We drowned Pharaoh's *aala*, (*aal'e*), and all were *dha'lemeena*[63] (*injustice-doers*).	كَدَأۡبِ ءَالِ فِرۡعَوۡنَ ۙ وَٱلَّذِينَ مِن قَبۡلِهِمۡ ۚ كَذَّبُواْ بِـَٔايَٰتِ رَبِّهِمۡ فَأَهۡلَكۡنَٰهُم بِذُنُوبِهِمۡ وَأَغۡرَقۡنَآ ءَالَ فِرۡعَوۡنَ ۚ وَكُلٌّ كَانُواْ ظَٰلِمِينَ ﴿٥٤﴾
55. Verily the evilest (*of*) the *dawabbe* (*she-moving-creatures*) *enda* (*by Rule of*) Allah, (*are*) who[r] unbelieved they[z] so they believe not.	إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُواْ فَهُمۡ لَا يُؤۡمِنُونَ ﴿٥٥﴾
56. Who[r] you[g] covenanted of them afterwards they[z] breach their covenant in each [once[w]] (*time*[w]) and they, not *yattaqoona* (*they*[z] *reverentially guard not to displease Allah*).	ٱلَّذِينَ عَٰهَدتَّ مِنۡهُمۡ ثُمَّ يَنقُضُونَ عَهۡدَهُمۡ فِي كُلِّ مَرَّةٍ وَهُمۡ لَا يَتَّقُونَ ﴿٥٦﴾
57. So if [*you*[s]] assuredly grab[64] them in the war, then *sharred*[65] (*let-you*[s] *deterrently-disperse*) by them whom[p] (*is*) behind[66] them, *la'alla* (*craving currently unavailable deed that/perhaps*) they *yadhdhakkarona* (*repetitively-reminisce*).	فَإِمَّا تَثۡقَفَنَّهُمۡ فِي ٱلۡحَرۡبِ فَشَرِّدۡ بِهِم مَّنۡ خَلۡفَهُمۡ لَعَلَّهُمۡ يَذَّكَّرُونَ ﴿٥٧﴾
58. And if [*you*[s]] assuredly[67] fear of a people a treachery, so *anbeth* (*let-forsake/ abandon* [*you*[s]]) to them on a *sawa* (*mutual equality*); verily Allah loves not the traitors.	وَإِمَّا تَخَافَنَّ مِن قَوۡمٍ خِيَانَةً فَٱنۢبِذۡ إِلَيۡهِمۡ عَلَىٰ سَوَآءٍ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡخَآئِنِينَ ﴿٥٨﴾
59. And let-not assuredly reckon who[r] unbelieved they[z] surpassed[68] (*Us*) they[z] verily they enfeeble[69] not.	وَلَا تَحۡسَبَنَّ ٱلَّذِينَ كَفَرُواْ سَبَقُوٓاْ ۚ إِنَّهُمۡ لَا يُعۡجِزُونَ ﴿٥٩﴾
60. And let-prepare you[z] for them what you[z] could of force[w] and of the steeds'[w] *reba'tte*[70] (*mooring myriads of steeds*), you[z] terrify[71] by it[x] (*i.e. the preparedness*[x]) Allah's foe[72] and your[n] foe; and others of lesser than/-excluding them not know them you[z], Allah knows	وَأَعِدُّواْ لَهُم مَّا ٱسۡتَطَعۡتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلۡخَيۡلِ تُرۡهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمۡ وَءَاخَرِينَ مِن دُونِهِمۡ لَا تَعۡلَمُونَهُمُ ٱللَّهُ يَعۡلَمُهُمۡ ۚ وَمَا

[62] See the *Lexicon* attached to this *Translation* for this multi-meaning word = "المُسمِع!"
[63] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!
[64] The word "تثقفنّهم rooted in "ثقف" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "صادف" "ظفر به," "أدركه ببصره لحدة في النظر," respectively! See اللسان and البصائر! I chose "*grab*" as it obviously *includes* "meet" and "sight" as you cannot grab without "sighting" and "meeting!"
[65] The word "شرِّد" means disperse in a manner to *deter* others, i.e. "*deterrently-disperse*!
[66] That is, those who are in the same disposition.
[67] This "*assuredly*" is to *intensify* the word "*fear*," as the Arabic is "تخافنّ" not "تخاف!"
[68] The word "*surpassed*" here means *escaped* Allah's penalty!
[69] Similarly, "*enfeeble*" here means: they are unable to *weaken* Allah's design to penalize them.
[70] The word "*rebatt*"="رباط" has *many meanings*, among them: *posting* for *Jehad a group of five horses and above.*
[71] To "*terrify*" means to *fill with intense fear* or *overwhelm with fear* and thus *win without a fight*! Thus, such a measure is to *prevent* war from happening in the first place!
[72] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!

them; and whatever you [z] expend of a thing in Allah's path, (*if*[x] *is to be*) fulfilled[73] to you[b] while you[f] (*are*) not *todh'lamoona*[74] (*to be wronged you*[z]).	تُنفِقُواْ مِن شَيْءٍ فِي سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾
61. And *en* (*if*) *janaho* (*inclined they*[z]) for the peace[w75] so *ejnah* (*let-incline* [*you* [s]]) for it [w] and let-trust [*you* [s]] on Allah; verily He, He (*is*) The *Sa'meeo*[76] (*The Acute-Hearer/he Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.	۞ وَإِن جَنَحُواْ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦١﴾
62. And *en* (*if*) they [z] want to deceive you [g] then verily your[t] sufficiency[77] (*is*) Allah; He Who supported[78] you [g] by His succor and by the believers.	وَإِن يُرِيدُوٓاْ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ هُوَ ٱلَّذِيٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾
63. And [*He*] attuned among their hearts, had you [g] spent what (*is*) in the Earth [w] together not attuned you [g] among their hearts, [and,] but Allah attuned among them; verily He (*is*) Mighty *Hakeemon*[79] (*infinite hekmah*[80] *Possessor*).	وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِي ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾
64. O, you the Prophet, your[t] sufficiency (*is*) Allah and who[p] *ettaba'a*([*he*] *closely-followed*) you[g] of the believers.	يَٰٓأَيُّهَا ٱلنَّبِيُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾
65. O, you the Prophet: let-incite/urge [*you*[s]] the believers over the fighting; *en* (*if*) be of you[b] twenty *ssaberoona*[x] (*they who possess patience*) [x] they [z] (*would*) overcome two hundreds; and *en* be of you[b] a hundred[w] they[z] (*would*) overcome one thousand[x] of whom[r] unbelieved they[z], because verily they (*are*) people (*who*) not understand they[z].	يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُواْ مِاْئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّاْئَةٌ يَغْلِبُوٓاْ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُواْ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾
66. Lo! Now lightened Allah *a'n* (*off*) you[b] and [*He*] knew that in you[b] (*is*) a weakness; so *en* (*if*) be of you[b] a hundred[w] *ssa'berraton*[w] (*they who possess patience*)[w] they[z] (*would*) overcome two hundred[w] and *en* (*if*) be of you[b] a thousand[x] they[z] (*would*) overcome two thousands[x] by Allah's leave, and Allah (*is*) with the *ssa'bereena*[x] (*they who possess patience*)[x].	ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّاْئَةٌ صَابِرَةٌ يَغْلِبُواْ مِاْئَتَيْنِ ۚ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓاْ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٦٦﴾

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[73] The word "**يوفّى**" from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole*! So, "**يوفّى**" means to be *endeavored and gathered the last part of an obligation and fully fulfilled it*!

[74] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

[75] That is they inclined to the *concept*[w] *w/fact* [w]/ *idea*[w] of (reconciliation, peace and submission) [x]!

[76] See the *Lexicon* attached to this *Translation* for this multi-meaning word = "**المُسمِع!**"!

[77] The word"**حسب**" **في حسبك** = "**مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر!**" Thus, "**المصدر**" = the *infinitive noun* of the verb, making it standing for the strongest action of the verb!

[78] The word "**أيّد**" from "**الأيد**," which is *exclusively Allah's Might*! Thus, anywhere in the Qur'an we meet "**أيّد**" it is always a "*support*" *from Allah alone*, and no other entity could *match*, hence it is "*divine*!" There is *no* English word to describe such "**أيّد**!" The word "support," obviously is *not* sufficient to indicate the implication of "**أيّد**!"

[79] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

[80] See the *Lexicon* attached to this *Translation* for "*hekma*!"

67. Not [was] for a Prophet to be for him captives until *youthkhena*[81] ([*he*] *overwhelms and exhaustively weaken the enemy*) in the land[w]; you[z] want the world's[w] transient and Allah wants the Hereafter's[w]* and Allah (*is*) Mighty, *Hakeemon*[82] (*infinite hekmah*[83] *Possessor*).	مَا كَانَ لِنَبِىٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْـَٔاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾
68. *Lawla* (*had it not been for*) a book from Allah preceded surely *massa* (*touched/betided*) you[z] in what you[c] took a great torment.	لَّوْلَا كِتَـٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾
69. So let-eat you[z] of what *gha'nema* (*booty-netted*) you[c] goodly legitimate and *ettaqo* (*let-reverentially guard you*[z] *not to displease*) Allah, verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَـٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾
70. O, you the Prophet, let-say [*you*[s]] for whomever (*are*) in your[n] hands[w] of the captives: *en* (*if*) knows Allah in your[n] hearts *khayran* (*worthiness/goodness-/desirables*) *youa'tey* ([*He*] *accords/allots*) you[b] *khayran choicer/superior-/worthier*) than of what (*had been*) taken from you[b] and [*He*] forgives for you[b] and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ ٱلْأَسْرَىٰٓ إِن يَعْلَمِ ٱللَّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾
71. And *en* (*if*) they[z] want your[t] betrayal[84], so *qad* (*already and affirmatively*) betrayed they[z] Allah of before, then [*He*] enabled [*you*[f]] of them[85], and Allah (*is*) Omniscient, *Hakeemon*[86] (*infinite hekmah*[87] *Possessor*).	وَإِن يُرِيدُوا۟ خِيَانَتَكَ فَقَدْ خَانُوا۟ ٱللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

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[81] The word "أثخن" *linguistically* means *overwhelmed and prevailed*! And "أثخن" also means *exaggerated in wounding the enemy*. And "أثخنه" means *weakened him*. And "أثخن في الأرض" means *got a hold of, prevailed over and became the master over the territory*! And in *Hadeeth Aaeysha*: "لم أنشبها حتى أثخنت عليها أي بالغت في جوابها و أفحمتها." means *I exaggerated in my response to her until I confounded her*! Thus, literally means *got a hold of it, prevailed and became the master over its territory*! *At-Tabary*, a noted *Emam* in the *Tafseer* of the Qur'an says for "أثخن" means *overwhelmed, prevailed over and gained mastery*. Thus, this *Ayah* does *not* say "أثخنتموهم قتلا," but *says* "أثخنتموهم" That is *got a hold of, prevailed over and became the master over their territory* Therefore, and Allah knows best "أثخنتموهم" must be taken for its *linguistic* implication and *not* necessarily to mean "أثخنتموهم قتلا." However, *some Tafseer books* say that "يثخن" means exaggerate in the *killing* of the polytheists! In summary, based on the aforesaid, I think "أثخن" mean *took hold of, prevail over and continue to have mastery over the territory*.

* That is Allah wants for you (Muslims) the reward/recompense of the Hereafter! See تفسير البيضاوي .

[82] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[83] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[84] The expression "إن يريدوا خيانتك"= "*if they want your betrayal*," is open to *two* interpretations: (a) *they want to betray* you, or (2) they want *you to betray*! The *correct interpretation* in this great *Ayah* is (*a*)!

[85] That is He empowered you over them!

[86] See *Lexicon* attached to this *Translation* for regarding "الحكيم" and "حكيم!"

[87] See the *Lexicon* attached to this *Translation* for "*hekma*!"

72. Verily who[r]: believed they[z] and emigrated they[z] and *jahado*[88] (*they had earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) by their possessions and their selves[w] in Allah's path, and who[r] lodged/retreated they[z] and succored they[z] those, some (*of*) them (*are*) *aw'leyao*[89] (*guardians/allies*) (*of*) some; and who[r] believed they[z] and not emigrated they[z] not for you[b] of their guardianship of a thing until they[z] emigrate; and *en* (*if*) *istanssara*[90] (*they*[z] *sought succor of*) you[b] in the religion then (*it is*) on you[b] the succor, except over/on a people between you[b] and [between] them *meetha-qon*[x] (*ratified-covenant*)[x]; and Allah by what you[z] work (*is*) *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَٱلَّذِينَ ءَامَنُواْ وَلَمْ يُهَاجِرُواْ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ حَتَّىٰ يُهَاجِرُواْ ۚ وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٧٢
73. And who[r] unbelieved they[z] some (*of*) them (*are*) *aw'leyao*[91] (*guardians/allies*) (*of*) some, *ella* (*unless*) you[z] do it[x92] *takon* (*it*[w] *be*) a *fetna'ton* (*unbelief/tumult-/subterfuge*) in the land and a big corruption.	وَٱلَّذِينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ٧٣
74. And who: believed they[z] and emigrated they[z] and *jahado* (*they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving*) in Allah's path, and who[r] lodged/retreated they[z] and they[z] succored, those, they (*are*) the believers (*absolute*)-right[93], for them a forgiveness[w] and a *rez'qon*[x] (*provision/victuals for sustenance*) [x]*kareemon*[94] (*bounteous/ennobling and of multiple uses/effects*).	وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٧٤
75. And who[r] believed they[z] from after and emigrated they[z] and *jahada* (*they exerted their utmost mental/physical and possessional efforts fighting in Allah's cause*) with you[b] so those (*are*) of you[b] and the *arham*[95] (*maternal/paternal kins*) possessors some (*of*) them worthier by some in Allah's Book, verily Allah by every-thing (*is*) Omniscient.	وَٱلَّذِينَ ءَامَنُواْ مِنۢ بَعْدُ وَهَاجَرُواْ وَجَٰهَدُواْ مَعَكُمْ فَأُوْلَٰٓئِكَ مِنكُمْ ۚ وَأُوْلُواْ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌۢ ٧٥

88 The word "*Jahado*"= "جاهدوا,"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

89 The word "أولياء" could also mean, among them: *protector, friend*!

90 The word "استنصروكم" = "طلبوا نصركم" = "[*they*] *sought your succor*!" In English there is *no seemly way* to say: "استنصروكم" *per se*! So I settled for saying: "[*they*] *sought your succor*!"

91 See footnote 1947 above regarding "أولياء"!

92 That is you, as believers, ally yourselves with other believers!

93 The Arabic text says: "حقا," not "حق," i.e. the word "حقا,"= *absolute objective noun*, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See إعراب القرآن، لمحمود صافي!

94 The word "*kareem*"= "كريم" is a *subjective, singular, masculine noun*! It has *no* exact English equivalent, as explained in length in footnote 28 of the *Introduction*! Summarily: *bounteous, ennobling and of multiple uses/effects*!

95 The word "أرحامكم" rooted in "رحم," from "الرحمة" which is "*forgiveness, sympathy, and mercy*" and rooted *in all that* is the "رَحِم" = "*womb*!" Thus, *one's relatives* from the *mother's side* are "أرحام," as *they related through the same womb*! See البصائر! However, stated in "اللسان" the "*relatives*" from the *father's* side "أقارب," are also "أرحام," I believe because *all are rooted* in "الرحمة," hence all *maternal/paternal kins* are "أرحام!"